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unknown to Falling Star. The camping circle is very happy that Waziya is no longer with them to cause them such grief and misery.

In this brief segment of the much larger myth, the culture hero, Falling Star, helps make the world a safer more fulfilling place. Waziya's son, in the true Lakota fashion, represents evil which is always present in the world even in a small way. This long and cyclical story is recorded in another version in S.R. Riggs' *Dakota Grammar* (1893), and is attributed to M. Renville, a Santee consultant to Riggs in the 19th century. The story is probably quite old since it is remembered among both the eastern and western Sioux in the late 19th and early 20th centuries. The story of Falling Star, like many of the stories in *Lakota Texts and Tales*, subtly demonstrates Lakota narrative style. Important cultural values are to be found within the texts in a normal fashion that one "learns" from the story what one can.

Unfortunately little annotation is provided to the cultural nuances and semantic meanings found in the stories. Glosses for some lexical items are provided, and seem to be taken by Manhart directly from the Buechel dictionary. The recent availability of the Lakota versions of these stories in *Lakota Texts and Tales*, makes the book an important resource for this kind of narrative and linguistic comparison. It is an essential volume for any student of the Lakota language, and important to any intermediate speaker or reader of the Lakota dialect.

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The Choctaws: Cultural Evolution of a Native American Tribe. By Jesse O. McKee and Jon A. Schlenker. Jackson: University Press of Mississippi, 1980. 227 pp. \$17.50.

This work is a welcome addition to the small list of books on the Choctaw people. With the exception of Angie Debo's *The Rise and Fall of the Choctaw Republic*, published in 1934, there is no single book that deals with the full range of Choctaw history. Debo concentrates, moreover, on the Oklahoma Choctaws and concludes with their absorption by the new state of Oklahoma in 1907. McKee and Schlenker, disclaiming any attempt to revise Debo's work,

focus upon cultural changes that were engendered by European contact and intensified over the centuries. Thus, their book complements Debo by incorporating studies made after her work appeared, by bringing together the histories of the Oklahoma and Mississippi Choctaws, and by emphasizing recent developments in Oklahoma and Mississippi, where the authors have a greater degree of familiarity.

The book divides Choctaw history into five eras that are delimited by major changes in their diplomatic or legal relations with the colonial powers or the United States: precontact, 1698-1800, 1801-1830, 1831-1917, and the remainder of the 20th century. It begins with a synthesis of Choctaw creation beliefs and a description of their culture as it existed before the French occupied Mobile in 1698. The Choctaws soon became partners in French colonial ventures, and the ensuing era of trade, warfare, and diplomacy wrought considerable change in their ways of life and severely altered the clan system. The first decades of the 19th century marked the beginning of land cessions to the United States and the arrival of Protestant missionaries, whose labors caused the most profound changes in Choctaw culture. In 1830 the Treaty of Dancing Rabbit Creek provided for Choctaw removal to Oklahoma, but article 14 permitted individuals to receive allotments of land in Mississippi if they registered within six months of ratification. Nearly 5,000 indicated their desire to stay, but few were registered because of the perfidy of the enrolling agent. Nonetheless, some 1,000 Choctaws remained after the 1840s without legal protection and were subjected to the vagaries of state and national politics. A federal agency was finally established for their descendants in 1918, and a program of land purchases subsequently begun. By the 1970s, in response to civil rights legislation and federal programs of economic assistance, the Mississippi Choctaws had emerged as a dynamic element in the cultural composition of that state. The majority of the tribe had established themselves in Oklahoma, only to have their nation abolished in 1907, their lands divided into allotments, and individuals made citizens of the new state. Most of this land was subsequently lost, but in recent years the Choctaws have been allowed to elect their principal officers and a unity of purpose has developed out of the shattering experiences of the past.

Although the authors' overview of Choctaw cultural change is quite satisfactory, their book is flawed in ways that reveal a general neglect of Choctaw studies and demonstrate the need for more

intensive research into specific topics of the tribal experience. Since we have no clear conception of Choctaw culture prior to European contact, what emerges in this work is an analysis that relies too heavily on descriptions left by late 18th century observers or obtained by missionaries in the 19th century. A more dynamic interpretation of Choctaw cosmogony and culture, in the manner exemplified by Charles Hudson's *The Southeastern Indians*, would greatly assist our understanding of changes in their culture after contact. Certainly closer attention must be paid to the years between the DeSoto expedition of 1540 and the arrival of the French. Over this century and a half Choctaw society underwent enormous changes, as indicated by the archaeological record and by the earliest testimony they gave to Europeans. We need especially to know more about the impact of disease and changes induced in their religious system. A thorough study of French sources would also shed light on Choctaw warfare and diplomacy and on the traumatic civil war of the late 1740s, when thousands were apparently killed in internecine conflict. Research is also needed to explain how French withdrawal in 1763 compelled nearly 1,000 Choctaws to migrate to Louisiana and Texas.

McKee and Schlenker are very successful in describing Choctaw cultural changes in the 19th century, especially for Oklahoma where the primary and secondary sources are richest. Yet many topics need greater elucidation: the role of missionaries during the removal crisis, the development of Choctaw churches and a native ministry, relations with blacks, the decline of the clan system, and the activities of the *alikshi* and other practitioners of traditional culture. The Choctaws took great pride in their schools, but further research would clarify the extent to which they met the needs of all segments of tribal society. Closer analysis of the Choctaw economic system is needed. By the 1880s the Choctaw nation was the site of major industrial growth, especially of the coal industry. New jobs opened up, foreign workers were imported, and such towns as Krebs and McAlester greatly increased in population. H. Craig Miner's *The Corporation and the Indian* is an excellent introduction to this topic, but it focuses on tribal politics rather than on cultural changes effected by industrialization or the changing complexion of the population.

McKee and Schlenker provide a very useful summary of the history of the Mississippi Choctaws between the 1840s and the 1970s, but their past has generally been neglected. The writings of John Peterson and Charles Tolbert have initiated the recovery of this

past, but a careful examination of federal census data, of local newspapers, of county records, the records of probable Choctaw employers, and materials kept by the Catholic and Baptist mission societies, would enrich our knowledge of how the Choctaws maintained their identity in a society that defined itself in polarities of black and white. Moreover, a study of the removal of 1,639 Choctaws to Oklahoma by the Dawes Commission between 1898 and 1906 would be invaluable, especially regarding the disruption it caused for those who remained in Mississippi.

The greatest contribution made by the authors is their analysis of the contemporary Choctaw situation. They provide a great deal of information, especially on education, demography, and employment, that effectively depict the vitality of Choctaws in the 1960s and 1970s. The amount and precision of this data, however, reveals the paucity of secondary information on the Choctaws since Oklahoma statehood. What is needed is a clear explication of how the loss of sovereignty and the divestiture of the tribal domain affected the Choctaws and how, despite these losses, they retained a sense of community. A likely explanation would emerge from studies of their churches, a network of social and religious gatherings, and family structure. Nonetheless, nearly one half of the Choctaws live outside of Mississippi or southeastern Oklahoma, and many have migrated to such cities as Dallas, Oklahoma City, and Los Angeles. As the authors suggest, any complete study of the Choctaws should measure the consequences of this migration. A great opportunity exists, for example, to interview Choctaws living in California to ascertain the impact of the Great Depression, World War II, and federal relocation programs upon their families and upon Choctaw society generally.

One final comment: the book conspicuously fails to include Choctaw testimony. There are no Choctaw voices, recovered from the past, that communicate a sense of their interior life, none that reveal their own understanding of how the world changed about them and how they learned ultimately to adapt to the presence and demands of a more powerful nation. Nowhere in its pages do we find a voice such as Green McCurtain's, whose anger and frustration was conveyed to the Dawes Commission in 1894 over a government "whose treaty with a smaller power are written in sand." Nor do we find a voice as resonant with pride as Clyde Jackson's, of the Jena band of Louisiana Choctaw, who remarked to members of the American Indian Policy Review Commission, that "The Choctaw have taken care of themselves for a long time. We draw

strength from our culture." Without such testimony, any books about Indian people are mute and ultimately sterile.

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The Delaware Indian Westward Migration: With the Texts of Two Manuscripts (1821-22) Responding to General Lewis Cass's Inquiries About Lenape Culture and Language. By C. A. Weslager. Wallingford, PA: The Middle Atlantic Press, 1978. 266 pp. \$16.00.

Between 1813 and 1831, Lewis Cass served as Governor of Michigan Territory and during that time he became extremely interested in the Native American. In 1821 he asked the region's Indian agents and other officials to interview the Indians in their area using a thirty-page published questionnaire Cass had prepared as a guide. *The Delaware Westward Indian Migration* contains two edited manuscripts compiled in this manner between 1821 and 1822. The first ("Answers to General Cass's Questions") was collected by an anonymous individual who interviewed the Delaware At Wapaghkonetta, the Shawnee town on the Ohio. The other document ("The Cass-Trowbridge Manuscript") was gathered a bit later by Cass's assistant, Charles C. Trowbridge, who examined Captain Chips, a Canadian Delaware then a resident at White River, Indiana. By 1821 the Delawares—or Lenni Lenape as they called themselves—had been in contact with whites for two hundred years and had, in the face of white expansion, been pushed out of their homelands in Pennsylvania, New Jersey, and Delaware. Taken in turn, these two manuscripts inform us of the impact of that process on the Delawares and is certain to be of interest to students of Delaware history and culture.

What is striking about the first document ("Answers to General Cass's Questions") is the cultural conservatism of the Shawnee town Delawares. In spite of nearly two centuries of gradual, but incessant, pressure from white expansion, the political structure, leadership values, family life, and subsistence patterns, of these Ohio Delawares echo accounts from the seventeenth and eighteenth centuries. Where change is noticeable, these Delaware adapted, rather than uncritically adopted, white culture. The questionnaire